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SOME PRINCIPLES OF LATIN PHRASING: QUINTILIAN 11.3.35-38 ON AENEID 1.1-3

The purpose of this paper is to analyze a short passage in Quintilian in which he discusses the proper way to read *Aeneid* 1.1-3, and to formulate as accurately as possible the principles of phrasing that are implicit in what he says. Quintilian's remarks seem to be of considerable value for an approach to many problems of word order in Latin, but, so far as I know, they have never been exploited in that connection. The passage is cited and summarized in a very interesting paper, "Uses of Hyperbaton in Latin Poetry," by Edward B. Stevens.¹ Stevens emphasizes the point that effective and expressive oral reading is one of the main problems involved in the study of word order, but I believe he shows undue pessimism in saying of the passage in Quintilian (p. 201), "this analysis of the opening lines of the *Aeneid* is of little practical assistance to us." In fact, I hope to show that this passage in Quintilian contains important information on the principles of Latin phrasing and that the analysis of discourse in terms of phrasing furnishes a useful technique for the study of problems of word order in Latin. Other passages in Quintilian treat of phrasing (e.g., 9.4.68 on Cic. *Clu.* 1 and 11.3.108-111 on *Lig.* 1) but seem to add little to the principles implicit in the passage I discuss.

Quintilian has just made the point (11.3.33-34) that the Romans employed a more formal mode of pronunciation and enunciation for the more formal types of discourse. His description, indeed, suggests that our own mode of pronouncing Latin would be more appropriate to the reading of serious literature than to the ordinary business of life, where he says the Romans often swallowed medial syllables and failed to pronounce final ones completely. Then he takes up the matter of phrasing (11.3.35-38). As he says, one must start and stop where one ought (secundum est, ut sit oratio distincta, id est: qui dicit, et incipiat ubi oportet et desinat). It is to illustrate this point more fully that he discusses the proper phrasing of the opening lines of the *Aeneid*. After the opening words "arma virumque cano" one should pause but not drop the voice, because "virum" is the antecedent of "qui" and the second phrase is thus to be added to the first, which is, as he says, suspended. Before and after "Italam" the same holds true, one pauses but does not drop the voice. The words "fato profugus" are parenthetical and this phrase is also suspended. Finally, at the end of the phrase "Lavinaque venit litora," one drops one's voice, because another sense unit begins after it (quia inde aliud incipit sensus). There are thus five pauses in this first sentence in the *Aeneid*, but they are of different sorts, being longer and

¹ *CW* 46 (1952/53) 200-205.

shorter and so on. The pause at the end of the first sentence is also distinguished from the type of pause one must make at the end of the whole first section with the words "atque altae moenia Romae."

To elicit the principles of phrasing implicit in Quintilian's discussion we must first analyze the linguistic structure of Vergil's sentence. The first three words form a complete syntactical unit, consisting of two accusatives joined by "-que" and closed by the verb which gives them their construction. "Troiae," which does not go closely in grammar with anything that precedes, requires a new start, and consequently a pause precedes it; but the following word "qui" shows that the new phrase is additive to the preceding. The genitive "Troiac" sets up the grammatical expectation of a noun on which to depend. This expectation is satisfied by the word "oris," and the phrase "Troiae . . . oris" constitutes a unit, although the nominatives "qui primus" also set up the expectation of a finite verb, which the "ab" suggests will be a verb of motion. Quintilian seems to imply that if the verb came at this point there would be no pause. Also because of "ab" we feel that the accusative "Italiā" is probably an accusative of motion. But the word "Italiā" cannot go closely in grammar either with what precedes or with what immediately follows, so that it is a one word phrase unit. "Fato," on the other hand, can go closely with "profugus," and so these two words are naturally taken together. In the final unit, the adjective "Lavina" demands a noun, and consequently the phrase does not close with "venit" but with "litora," since only at "litora" do we find fulfilled all the grammatical expectations that have been aroused.

The structure of these phrases is controlled by two grammatical factors. One is the arousing and subsequent satisfying of grammatical expectations. For example, the first two accusatives arouse the expectation of a transitive verb to give them their constructions; this expectation is satisfied by the verb "cano." In the second phrase, the genitive "Troiae" expects a noun ("oris"), and in the last phrase, "Lavina," being an accusative, leads us to expect a verb to govern it, and, being an adjective, to expect a noun for it to modify. In the periodic style, the sentence is at an end when all the grammatical expectations have been fulfilled ("Troiae . . . litora"); in the additive style, which we see exemplified in the relation of the "qui" clause to the first phrase, the chief mark of the end of a sentence is the beginning of a new one. Indeed, this is the sure sign of a sentence end and it is the criterion Quintilian himself uses (*quia inde aliis incipit sensus*). The second factor controlling phrase structure may be inferred from the principle here stated by Quintilian. The surest mark of the end of one phrase is the beginning of another. For example, Quintilian says that "Italiā Lavinaque"

would form a continuous unit except that they are separated by the parenthesis "fato profugus" (37: *quia interiecitio est fato profugus et continuum sermonem, qui faciebat 'Italiā Lavinaque,' dividit*). To state these observations in the form of a principle, we may say that each word or expression in connected discourse either goes closely with what precedes or it does not. Although this is not an ideally perfect dichotomy, it is practically useful. For example, "arma" opens a sense and phrase unit. The word "virumque," being in the same case as "arma" and being added to it by "-que," does not alter our grammatical expectations. The two words go closely together without a sense pause. The word "cano," since its function has been grammatically anticipated and prepared for, also goes closely with the words before it. However, when we come to "Troiae," it is clear that this word must look forward grammatically, as it has no construction in the preceding words. The same holds true of "Italiā," "fato," and "Lavinaque," although the example of the phrase beginning with "Lavinaque" sug-

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STAFF

EDITOR

Edward A. Robinson . . . Fordham University, New York 58, N. Y.

CONTRIBUTING EDITORS

Lionel Casson New York University, New York 3, N. Y.
 Philip Mayerson New York University, New York 3, N. Y.
 William H. Stahl New York University, New York 53, N. Y.
 Waldo E. Sweet University of Michigan, Ann Arbor, Mich.

gests that we may sometimes have to say that a word starts a new phrase when it has no close grammatical relation with the word or words that immediately precede it. In the phrase "Troiae qui primus ab oris," the essential factors that make the phrase a unit are the bracketing position of "Troiae . . . ab oris" and the fact that "Italianum" starts a new phrase; the word "qui" connects the phrase as a whole to the preceding, while "primus" stands as a secondary predicate to "qui." The relation between the phrase "Troiae qui . . ." and what follows is determined by the fact that they both look forward to a verbal expression which will give them their constructions, as Quintilian says (36).

The structure of phrases, then, is determined by both internal and external factors. Internally, the coherence of a phrase is shown by the arousing and satisfying of grammatical expectations; it is best seen in bracketing order. Externally, the end of a phrase is shown by the start of a new one, and the relations of the new phrase to the preceding may be indicated in two ways. One is by the use of a word which has some definite grammatical relationship to what precedes, as "qui" here does to "virum" as its antecedent. Or, second, when the word which introduces the new phrase does not have any close grammatical relationship with what immediately precedes it, it must look forward to some other expression which will show the relationship. This may occur in a number of different ways. The relationship of "Italianum" to "ab oris" is expressed by "venit." The relation of "fato" to "Italianum" is less direct, being shown through "profugus," which stands as a secondary predicate to the subject of "venit."

This does not exhaust the possibilities of analysis of the structure of phrasing in this sentence. But it does give us one reasonably clear practical principle to apply in the analysis of discourse into phrases. Each word either goes closely with what precedes it, or it does not. If it does, one pronounces them together as a single phrase; if it does not, one pauses between the two words, and the character of the pause is determined by the nature of the relationship between the phrases of which the two words form a part. Thus the grammatical relation of "Troiae qui . . ." to what precedes is different from that of "fato profugus" to what precedes it, and the nature of the pauses before these two phrases differs correspondingly.

It will be useful to formulate these observations in the form of propositions:

1. A phrase is a word or group of words in connected discourse with a pause before and after it.
2. The pause between phrases is determined by the fact that a new phrase begins.
3. Internally, the structure of a phrase may be grammatically complete (arma . . . cano) or partially so (Troiae . . . oris); but neither condition is essential

(Italianum). In other words, there are many different types of phrases.

4. The relationship between phrases may be indicated directly by a word showing the relation (e.g. a relative pronoun) or indirectly by grammatical forms.

These propositions cannot be accepted as general principles without more rigorous definition and probably the addition of further equally valid observations. But they seem to arise naturally out of Vergil's sentence and what Quintilian says about it; they seem correct as far as they go; and they can be practically useful.

In fact, even on the basis of an analysis of these few phrases I should assert that the principle of analyzing discourse by pauses and phrasing can furnish a useful technique for the study of problems of Latin word order. So far as I have been able to see, studies of Latin word order seem to depend in one way or another on an analysis of order within word groups defined with reference to syntax and syntactical units (subject and modifiers, predicate and modifiers) or on theories of the normal position of various syntactical elements in the clause and sentence and in relation to each other. This is certainly true of the studies of the great French Latinist Marouzeau.² The famous essay of Henri Weil mentions pauses, but makes little use of them as a principle of word order.³ It is not my intention now to give a critique of such theories or the results obtained by their use, but only to draw attention to the value of the factor of phrasing in determining the significance of word order. For example, if we were to analyze the position of "Lavina" syntactically, we should find that it precedes its substantive, it is an accusative that stands immediately before its verb, it is joined by "-que" to a preceding noun in the same construction. But none of these points would bring out the significant fact that it stands immediately after a pause.

I lay stress upon the matter of pauses and phrasing for the following reasons. First, we have ancient authority for considering them significant elements in the structure of discourse, although we could infer as much for ourselves and in fact many have done so. Second, analysis in these terms is equally applicable to all forms of discourse and thus we do not need to make an artificial distinction between prose and verse. Lastly, the pause gives us those fixed and determinable points of reference which are essential to the consideration of any problem of order. Such points of reference should be especially welcome and helpful in an analysis of Latin order, since, as is obvious to anyone, Latin does not have fixed sentence positions for the various syntactical ele-

² J. Marouzeau, *L'ordre des mots dans la phrase latine, I: Les groupes nominaux* (Paris 1922) 6, 219; *II: Le verbe* (Paris 1938) 1.

³ *The Order of Words in the Ancient Languages Compared with That of the Modern Languages* (trans. C. W. Super; Boston 1887) 28.

ments of a sentence in the same way as modern European language do. In English, one may make significant statements about the order of words in phrases such as "it is" or "is it," or about the position of the attributive adjective in relation to an article or substantive. But the types of analysis that underlie such statements about English seem frequently irrelevant to the analysis of Latin. One fixed point of reference in Latin is, I believe, the pause between phrases and sentences, to which Quintilian refers in his remarks on *Aeneid* 1.1-3 (cf. also Quint. 1.8.1-2 quoted below).

The significance of these points can be brought out more clearly by closer analysis of the clause "Troiae . . . litora." First, we may note that Vergil states the ideas of "from" and "to" twice each in interlocking order: "Troiae qui primus ab oris"; "Italiam"; "fato profugus"; "Lavinaque venit litora." The parallelism between "Italiam" and "Lavina . . . litora" makes us feel that the other two elements in this clause are also parallel somehow ("Troiae . . . oris" and "fato profugus"). Although from one point of view the phrase "fato profugus" seems to interrupt the geographical logic of the series: from Troy, to Italy, to Lavinium, still the *pro* of "profugus" repeats the idea of "ab," and so we accept the phrase as meaning that Aeneas' setting out was due to *fatum*. Also, by inference we attribute his arrival to *fatum* too, for such is clearly Vergil's intention as is shown by the way he breaks up the unit "Italiam . . . litora," with the parenthesis "fato profugus." This is in fact but one small and simple example of Vergil's habitual technique of statement by implication. An essential element in the effect that Vergil achieves in this sentence comes from his use of the parenthetical phrase "fato profugus," which breaks up the syntactical unit "Italiam . . . litora" and by giving two more pauses changes the whole flow of the sentence.

The next point to consider is that of the relationship of pauses to phrases. Do the pauses come before, after, or between them? This is not an idle question, for it is closely connected with the whole matter of the relationship of pauses to significant positions within the phrase. The two commonest candidates for special consideration are initial and final position. Our analysis of the clause "Troiae . . . litora" seems to show that the initial word of each phrase expresses an important idea: "Troiae," "Italiam," "fato," "Lavina." By contrast, final position in the phrase does not seem to be a position of great importance. For example, in the unit "Troiae . . . ab oris," the concept expressed by the word "oris" seems partially prepared for by "Troiae." It seems important that Aeneas came from Troy, but not so important whether from the land, coasts, shores, or city of Troy. A similar observation might be made about "litora." Part of the function of the words "oris" and "litora" seems to be to complete and tidy up the grammatical form of expression, but the ideas they express seem

already implicit to a greater or less degree in what has already been said before we come to these words. It is perhaps impossible, even with the best of good will, that agreement can be reached on the relative importance of various elements in phrases, but these two instances seem fairly clear. I am therefore inclined to believe that final position in itself, that is to say, the fact that a word comes immediately before a sense pause, is not a very significant fact of word order. On the other hand, initial position, that is position immediately following a pause does seem to be generally recognized as a significant spot, and we find it so in this passage of Vergil. It is in this place that a new idea often receives its first mention, and, as we have seen, the start of a new phrase effectively determines the end of the preceding one. For example, in *Aen.* 1.2 "Italiam" might or might not have a pause after it. The fact that there is such a pause is determined not by the expression "Italiam" itself, but by the following word "fato," which, having no construction with what precedes, opens a new phrase unit. Provisionally, then, I should say that pauses occur before phrases, and as a consequence initial position in a phrase is likely to be a significant position.

Quintilian's treatment of the phrase "Lavinaque venit litora" also seems to provide information on one other interesting point, the relation of enjambement to phrase structure. From his discussion I think it is clear that he read the three words together as one phrase unit, just as he did "arma virumque cano." That is to say, he ran the phrase over from line to line without taking notice of the line end. In this passage he is discussing pauses as elements in effective reading and the fact that he makes no mention of a pause before "litora" and indeed seems to assume that no one would think of putting one there seems decisive. In this case of enjambement, therefore, apparently no account is taken, in reading, of the line end. I believe we may generalize somewhat on the basis of this instance, for surely Quintilian would have read other phrases of similar structure in a similar manner. For example, we may take *Aen.* 1.365-366:

devenere locos ubi nunc ingentia cernis (v.l. cernes)
moenia surgentemque novae Karthaginis arem.

Here, as in "Lavinaque venit litora," the verb governs a following noun in the accusative, which is already prepared for by the preceding adjective; "ingentia cernis moenia" is one closely knit phrase. So far as the structure of the phrase is concerned, the enjambement does not seem essentially different in *Aen.* 1.725-726: *fit strepitus tectis vocemque per ampla volant / atria.* We can generalize these instances somewhat more, because the essential feature of this type of phrase structure is the fact that the word at the beginning of the line goes closely in phrasing with the word at the end of the preceding line. The same principle of phrasing seems to apply to an example like *Aen.* 1.605-606: *quae te*

tam laeta tulerunt / saecula?, where "saecula" is nominative. The principle holds good also (1) when the substantive is in another case, but is still construed closely with the verb (e.g., 1.670-671: blandisque moratur / vocibus); (2) when the verb follows the substantive instead of preceding it, for then the phrase structure will be parallel in this respect to "arma virumque cano" (e.g., 1.689-690: et alas / exiit); or (3) when the run-over portion of the phrase consists of more than one word (1.407-408: falsis / ludis imaginibus). In fact, there seems to be no difference in phrase structure between phrases with enjambement and those without it, for the structure of the phrase "Lavinaque venit litora" does not differ essentially from that of 1.113: fidumque vehebat Orontem, or 1.12: Tyrii tenuere coloni. In all these instances, verb and substantive are juxtaposed and go closely together in syntax, and the adjective preceding the verb prepares for it and for the substantive too. If these observations prove valid upon examination of a larger number of instances, then phrases with enjambement and those without must be analyzed according to the same principles. That is what one would expect.

One further conclusion can be drawn from the way in which Quintilian discusses the phrase "Lavinaque venit litora." We know that "litora" is the last word in its phrase and sentence as well as first in its line and that it is to be read with enjambement. This combination of factors is often alleged to result in special emphasis on the run-over word, that is to say, on a word in the position of "litora" here. Scarcely any topic of linguistic analysis is beset with such difficulty or so many possibilities of misunderstanding as the topic of emphasis. But no matter what one means by the term it is hard to think of it as applying to "litora" here. Where special significance attaches to a run-over word, I suspect that the structure of phrasing will be different. This is certainly true of three examples in *Aenid* 4, where Pease (note on *Aen.* 4.23 *impulit*) notes "a clear emphasis or other deliberate purpose." The passages in question are:

liquique volatile ferrum / nescius (4.71-72)
et arma viri thalamo quae fixa reliquit / impius
(4.495-496)

varium et mutable semper / femina (4.569-570).

In the first two of these passages, we have a predicate adjective which seems to follow the preceding as a separate and added predication like the Homeric *nēpios* or *schētlios*. They are parallel to *Aen.* 2.371-372: *socia agmina credens / inscius*. To read predicates of this sort properly one must pause before them. In the third example also, there is a pause before the word "femina," which cannot go closely with "semper"; *semper* is an adverb and can have no direct construction with a substantive. I would suggest, therefore, that when emphasis

is found attached to a run-over word in enjambement of this sort, it does not come from metrical position, nor from the pause that follows the initial word in the line, but may rather be attributable to the fact that the word in question occupies initial position in its own phrase, that is, because it immediately follows a pause. I have already gone somewhat beyond the limits I have set for this paper; my intention now is simply to extract as much information as possible from Quintilian's remarks on the proper way to read *Aen.* 1.1-3. But the principles of phrasing implicit in what Quintilian says do enable us to identify differences in linguistic structure in sentences that seem similar unless analyzed into phrases, for there is no doubt that Pease and others who have discussed enjambement along the same lines do not see any linguistic difference between a run-over word with a pause before it and one without. However, a significant difference between various types of run-over words can be stated in terms of phrasing and pauses.

The analysis of discourse into phrases by the observance of suitable pauses is an essential requirement for the proper interpretation of Latin. Classical Latin literature, as is well known, is an oral literature;⁴ and the first and perhaps the most important step in the accurate understanding and appreciation of a classical Latin book is to read it aloud so as to project the meaning of the words as language. Quintilian specifies instruction in reading as one of the first elements in a boy's education. He says (1.8.1):

superest lectio: in qua puer ut sciatur, ubi suspendere spiritum debat, quo loco versum distinguere, ubi claudatur sensus, unde incipiat, quando attollenda vel submitenda sit vox, quo quidque flexu, quid lentius celerius, concitatius lenius dicendum, demonstrari nisi in opere ipso non potest.

As he says, reading can only be taught by doing, but the basic requirement for effective reading is a firm grasp of what is being said (1.8.2: ut omnia ista facere possit, intellegat; cf. Gell. 13.30). On the basis of this passage, we may say that the text of an ancient Latin book should be regarded in much the same way as an unedited musical score. It is up to the reader to supply dynamics, tempo, phrasing, expression, and similar elements of interpretation. According to Marrou (*op. cit.*, p. 553, note 30), marks for this purpose were supplied in antiquity by the reader; but Revilo P. Oliver, in a recent paper,⁵ holds that in classical times such marks were supplied in Latin literary texts by the scribe. In any case, the classical Latin book is a living book. It is not convention but simple fact that leads Ennius to

⁴ Eduard Norden, *Antike Kunstsprosa* I (Leipzig 1915) 6 and "Nachträge" 1-3; H. I. Marrou, *Histoire de l'éducation dans l'antiquité* (Paris 1948) 375.

⁵ "The First Medicean MS of Tacitus and the Titulature of Ancient Books," *TAPA* 82 (1951) 241-242.

say "volito vivos per ora virum" or Ovid (*Met.* 15.878) "ore legar populi." The reader may object that this is all very true but not very helpful. As soon as we try to read a classical text aloud, we are bound to be faced with numerous problems of phrasing, emphasis, and word order, for which current Latin grammatical doctrine seems to provide no adequate answers. Few topics are more difficult to describe in writing than that of oral delivery (*Ad Herennium* 3.19), but it is precisely for this reason that I believe that the principles of phrasing Quintilian uses can help to supply an essential technique for the adequate interpretation of Latin. Quintilian gives us a definite and assured starting point in the analysis of discourse into phrases, and further study of the problem as a whole can be expected to yield worthwhile results in the better understanding of Latin literature.

MAURICE P. CUNNINGHAM

LAWRENCE COLLEGE

THE "BREAKING" OF BUCEPHALUS

Plutarch's account of the life of Alexander the Great down to the period of his adolescence is disappointing to the reader.¹ It is vague and sententious, with more emphasis on virtue than on high spirits; and one presently gains the impression that Alexander must have been a great deal of a prig. It is fortunate, therefore, that we are granted a glimpse of the genuine hero in the episode of the taming of Bucephalus,² the horse that was destined to carry Alexander on parade-ground and in battle and on his journeys until the time of the death of the animal in 325 B.C. in the jungles of western India.³

The details of the story are well known. A certain Philonicus⁴ of Thessaly arrived in Macedon with a steed which he proposed to sell to Philip for a fabulous sum of money. The latter, no doubt impressed by this apparent margin of value, was ready enough to pay the price demanded; but, like a wise man, he would not complete the transaction until he had tried out the animal's paces. Bucephalus proved a disappointment. He refused to be impressed by the shouts of the jockeys, and by rearing on his hind legs prevented his being even

¹ *Alexander* 4.8.

² *Op. cit.* 6.

³ Bucephalus was so called (Pseudo-Callisthenes 12.4) from a marking on his side in the form of a bull's head. His death occurred when he had attained the extraordinary age of 30 (Plutarch *Alex.* 61). He was buried at Alexandria-Bucephala on the east bank of the Jhelum. See Tarn, *Alexander the Great* II (Cambridge 1950) 236.

⁴ Of Pharsalus, according to Arrian *Anab.* 5.19.5. The price of the horse was either 13 (Plutarch *Alex.* 6) or 16 (Pliny *N.H.* 8.49 talents).

mounted. Nor, in those stirrupless and virtually saddleless days, is this a cause for surprise.

As a spectator of these fruitless attempts of the grooms, Alexander was equally impressed with the potential qualities of the horse and the ineptness of the handlers, accusing them of "awkwardness and lack of resolution." When he had repeated these strictures a number of times, his father, after administering the conventional paternal rebuke which involved a reference to his elders and betters, showed a sportsmanlike spirit in making a wager with his son on his ability to ride the horse. Whereupon Alexander, thus given a free rein, proceeded to put his own methods into operation.

The test must have been made somewhat early in the morning, or else as the shadows of evening were lengthening. The boy's first act was to take the bridle and turn the horse's head to the sun. His reason for this is thus explained by Plutarch: He had noticed that the animal was in a state of nervous confusion from "seeing his own shadow falling in front of him and capering about as he moved." This maneuver proved to be a long step towards victory. For, after a little petting with the hand and vocal soothing, he slipped off his chlamys and mounted without trouble. Then, with a light hand on the rein and an avoidance of pressure on the severe curb-bit with which, no doubt, the bridle was equipped, he was able to bring the horse under complete control, and finally to enjoy a gallop at a speed that rendered Philip and his retinue, and not unlikely Alexander as well, altogether breathless.

In the later stage of the ride, Alexander apparently had to employ a little persuasion to keep Bucephalus going. In one of his writings, David Hogarth who, in his archaeological explorations, had much experience in horseback riding, aptly remarks of this gallop of Alexander's: "It was soon over. No southern horse ever lasts fully extended, and it was a very tame Bucephalus that the prince rode back at last triumphant into the meadow."⁵ This is a pretty safe inference from what Plutarch has to say about the horse being urged forward with a growing sharpness of tone and some applications of the heel to his ribs.

The dulcet tone of Alexander's voice, his avoidance of abrupt movements, his gentle hand on the bit—these are all widely accepted rules of good horsemanship. But Plutarch (or his source) is insistent on the primary step taken by Alexander, the turning of the horse's head towards the sun.

Almost all modern biographers⁶ of Alexander who recount the story accept it at face value. It may be true

⁵ David G. Hogarth, *Philip and Alexander of Macedon* (New York 1897) 119.

⁶ A. R. Burn observes, with characteristic acumen, in his *Alexander and the Hellenistic Empire* (London and New York 1948) 19, the flapping cloaks as well as the horse.

enough, but Plutarch's attempt at explanation is surely frivolous beyond words. The alleged cause would naturally involve the conclusion that the poor creature (and by implication all equines) must have been subject to a lifelong bondage of fear of sunny days, and there are plenty of them in Macedonia. For then he must sedulously keep his tail pointing away from the orb of day. He thus plays the part of the proverbial coward—one afraid of his own shadow.

For a good many years I have lived in a community (piedmont Virginia) of long equestrian tradition. Here, if anywhere, one might expect to find whether or not the turning of a restive horse's head to the sun is a point in practical horsemanship. The enquiries I have addressed to experts in hunting, point-to-point racing, and the intricacies of horse-shows receive the one answer—they know nothing of any such expedient.

Is it possible that the pointing of the steed sunward can involve anything in the way of a quasi-religious rite or a piece of incantation? It would be easy to suggest that, since Helios possesses horses of his own, and is a mighty power in the universe, some *mana* or inspiring influence will flow into the horse that faces him in his might, just as something of the sort allegedly takes place in the case of the sun-worshippers who drink in his rays. But this is surely too hypothetical to gain credence. So far as I have been able to discover, there is nothing in ancient literature to support such a claim.⁷

Is the story that we are considering nothing more than a "stable yarn" that Plutarch has uncritically extracted from some unreliable source? This is not at all improbable. At the same time, it may be that the real solution of the problem lies in the words *aporrhīpas tēn chlamyda*: Alexander unobtrusively got rid of his riding-cloak. Seemingly he reverses all the practices of the expert jockeys; the inference would be that they had retained their chlamydes while attempting to mount Bucephalus. No doubt the shadows of the excited men (and a Southern European can become very much excited indeed on such an occasion) hopping about, plus the shadows of their wildly fluttering draperies, elongated by the position of the rising or declining sun, would have had a deleterious effect on the morale of a hypersensitive animal such as Bucephalus must have been. All first-class horses are possessed of highly strung nerves.

A. D. FRASER

UNIVERSITY OF VIRGINIA

⁷ My sincere thanks for assistance in clearing this point are due to Dr. Eugene S. McCartney, whose knowledge of ancient folklore is unsurpassed.

REVIEWS

The History of Alexander the Great. Vol. I, Part I: An Index to the Extant Historians; Part II: The Fragments. By CHARLES ALEXANDER ROBINSON, JR. ("Brown University Studies," No. 16.) Providence, R. I.: Brown University, 1953. Pp. xvii, 276; map. \$7.00.

This work supplements Robinson's earlier publication of *The Ephemerides of Alexander's Expedition* (Brown University Studies, No. 1 [1932]). When the second volume, with its translations of the consecutive accounts, appears, it will for the first time be possible to study all the extant sources with a minimum of waste effort, and maximum assurance that nothing even of minor consequence has been overlooked. The necessary task of checking translations, however trustworthy, with the original texts, is facilitated by Robinson's wise decision to present the fragments in the order adopted in Jacoby's edition. Translations already available, as in the Loeb Library, have been utilized with occasional revision, supplemented by Robinson's own excellent versions of fragments not hitherto translated. In general the translations more than justify this necessary economy, though at times one regrets the disparity between, for example, Gulick's unerring choice of the perfect rendering for Athenaeus' witty colloquialisms and the more stilted wording of versions of various other fragments. The index, primarily geographical, with the fifty-eight Categories by which the entries are classified, makes it possible for non-specialists to establish their own judgment on the many vexed questions of Alexander-interpretation on a sound critical basis, subjective though these decisions must necessarily be in view of the late and often contradictory character of the evidence and its lacunae on important points. The smaller libraries that cannot afford a wide range of basic texts and works of reference will find this publication particularly serviceable, as will teachers whose students, with their small Latin and no Greek, can now go behind secondary accounts for comparative source-studies of one of the most significant and problematical periods in Ancient History.

EVA MATTHEWS SANFORD

SWEET BRIAR COLLEGE

Geographical History in Greek Lands. By JOHN L. MYRES. Oxford: Clarendon Press, 1953. Pp. vii, 381; maps and plates. \$7.00.

We are more accustomed to "historical geography" than to "geographical history"—the distinction is not without a difference, which is here utilized to the advantage of students of classical history and literature. Myres'

book has more unity than most collections of lectures given over a long period of years possess, and more than the table of contents suggests, ranging as it does from a general survey of the value of ancient history to specialized studies of the Marmara area and the Dodecanese. A special value for classicists lies in the author's intimate knowledge both of the varied disciplines and the diverse periods, from the prehistoric to the present, germane to his subject. The significant problems of Greek colonization, for example, are treated with a degree of insight that utilizes to the full geography, history, literature, and a true perception of the enduring characteristics of Greek lands and peoples, not forgetting goats and olive-trees; the resultant synthesis should be clear to any interested reader, and no less useful to the specialist. Again, the analysis of population changes is clearly presented in terms of the stimuli and the limitations of the area, a study in human geography as well as geographic history. The conditions that shaped the direct participation of citizens in the *polis* are presented in the light of considerations that Aristotle never thought of, which does not reduce Aristotle's value, but broadens one's understanding of his *Politics* and of the reasons for his emphases and his omissions. The factors that modified the city-state when it developed in, or was transplanted to, regions where "government by deputy" proved more workable are given clear consideration.

This is a notable addition to the substantial list of books dealing with classical geography, and one more likely than most to serve the classicist or ancient historian not trained in this field. Those who plan to visit or revisit Greece will find it a helpful guide to the geographical and historical factors that have effected the transition from ancient to modern times without destroying the age-old patterns of Hellenic life.

EVA MATTHEWS SANFORD

SWEET BRIAR COLLEGE

Greek Philosophy: A Collection of Texts. Volume II: Aristotle, the Early Peripatetic School and the Early Academy. Edited by C. J. DE VOGEL. Leiden: Brill, 1953. Pp. viii, 339. 12.50 fl.

The first volume of this collection of readings in Greek philosophy brought the story down to Plato,¹ and there was to have been one more. Now we are promised a third, to cover the Hellenistic philosophies and Neoplatonism. This expansion of plan is all to the good, for de Vogel's selections in this second volume are ample enough to provide a quite thorough introduction to Aristotle and to make the other thinkers presented seem more than names in a list.

¹ See *CW* 45 (1951-52) 106f.

The selections from Aristotle occupy 229 pages. First comes a chapter on his life and works, including a summary of the results of Jaeger's studies on the development of Aristotle's thought, with some of the objections and corrections offered by other scholars. This section, though rather difficult for a beginner to follow, gives a good idea of the problem and the kinds of answers possible. It is emphasized that "in the development of Aristotle's thinking after all the continuity is more important than the difference"; and in fact the selections are arranged according to a systematic rather than a chronological order.

A chapter is devoted to the "exoteric" writings of Aristotle's early and middle periods, which were inadequately represented in Ritter-Preller. Next come, in order, logic, physics, metaphysics, ethics, politics, psychology, rhetoric, and poetics, with ethics receiving somewhat fuller treatment than the rest.

The successors of Aristotle and Plato are presented here much more fully than in Ritter-Preller; but there is little help in following the historical sequence or in relating these men's philosophical speculations to other departments of life. For Aristoxenus, three pages mostly devoted to showing him as an unreliable biographer scarcely do justice to his career. His studies in music are mentioned but not quoted. There is perhaps too little from Dicaearchus' interesting speculations on the early development of civilization, and nothing to show Strato's important work in experimental science.

Interesting from the literary as well as the philosophical point of view is the inclusion of Peripatetic character-studies from Aristotle's *Rhetoric*, Theophrastus, and Aristo of Ceos.

The "Short Bibliography" is well-chosen, the indices are helpful, and the book is well-printed.

EDWIN L. MINAR, JR.

DEPAUW UNIVERSITY

The Works of Aristotle. Translated into English under the Editorship of SIR DAVID ROSS. Volume XII: Select Fragments. Oxford: Clarendon Press, 1952. Pp. xii, 162. 15s. (\$3.00).

According to his preface, Ross undertook the translation of some selected fragments of Aristotle's lost works because interest in these documents "has been quickened by the pioneer work of such scholars as Professor Jaeger, Professor Bignone, and Professor Wilpert." Less than a third of the fragments collected by Valentin Rose in his Teubner edition of 1886 are translated in the present volume. Ross has wisely limited his selection to the remains of the lost dialogues, logical works, and philosophical works since these will particularly deserve the attention of students and scholars who, without benefit of Greek, are concerned with Aristotle's philosophy and the

nature of its development. The quality of the translation maintains in general the standards of the series and it forms a highly appropriate concluding volume.

For the most part Ross has relied on the text of Rose and especially that of Walzer who published in 1934 his very useful *Aristotelis Dialogorum Fragmenta*. The English version, however, contains some eighteen passages which do not appear in either Rose or Walzer, and in several instances Ross has chosen to provide the reader with fuller quotations from the sources of the fragments than are to be found in Rose. Interestingly enough, a few of the "new" fragments have been culled from Arabic documents, where Ross believes more may still be found. It is only fair to say that these Arabic quotations are neither very absorbing nor enlightening. This is, of course, the case with many of the other fragments, but insignificance, either real or apparent, will always pervade any collection of this sort. Yet there may be in some extended sense a reward in reading the following quotation from Athenaeus:

As Aristotle says in his book on drunkenness, those who have drunk the barley liquor called beer fall on their backs; he says: "The liquor made from barley called beer has a certain peculiarity; people who are intoxicated by other liquors fall in all sorts of directions—to the left, to the right, on their faces, on their backs; only those who are intoxicated with beer always fall backwards and lie on their backs." (*Symposium*, frg. 7, Ross.)

A close study of these selected fragments cannot fail to impress one with the high degree of conjecture in which scholars are permitted to indulge and apparently with little protest from other scholars. In some instances it is difficult to find any ground for labeling a passage as a fragment of Aristotle. In other instances, a passage is assigned to a particular "lost work" when it could very easily be referring to a work in the extant corpus. It is obvious that these matters of ascription should be carefully reexamined since many of the conclusions reached by the "developmentalists" in Aristotelian criticism, i.e., in the fashion initiated by Jaeger in his *Aristoteles* (1923), depend upon dubious interpretations and reconstructions particularly of such works as the *Eudemus*, the *Protrepticus*, and *On Philosophy*.

Some readers will be surprised to discover that Ross apparently still accepts virtually *in toto* the theories of Jaeger, despite the rigorous criticism to which they have been subjected. Ross' attitude is all the more difficult to understand if the fragments of the dialogues are read carefully and without preconception. With the exception of certain passages of the *Eudemus*, they seem to contain palpable anti-Platonic elements mingled with the usual vestiges of Platonism in about the same proportion as is found in the extant works dealing with similar subject matter. In other words, the fragments seem to say that Aristotle no doubt as a very young man had a so-called "Platonic" period, but if the evidence of these

documents is to be trusted at all, we must conclude that his philosophical disagreement with Plato must have occurred well before the death of his master in 348/47 B.C.

Ross' treatment of one fragment deserves particular notice. Scholars generally agree that the passage deriving from Proclus (Rose, frg. 8) is most important in determining the nature of Aristotle's criticism of Plato. (Cf. Jaeger, *Aristotle*, Eng. trans. by R. Robinson [Oxford 1934] 35). Ross translates the text of Rose (with Rose's omissions) as follows:

It looks as though there were nothing in Plato that Aristotle rejected so firmly as the theory of Ideas, not only in his logical writings . . ., but also in his ethical writings . . ., and much more in his *Metaphysics* . . . and in his dialogues, where he ascertains most clearly that he cannot agree with this doctrine, even if he lays himself open to the charge of opposing it from love of polemic. (Ross, *On Philosophy*, frg. 10.)

The full text of the Proclus passage as it appears in Walzer, without the omissions indicated above, may be rendered thus:

Aristotle probably rejected no one of the doctrines of Plato more categorically than he did the theory of Ideas, not only in the logical works where he calls the Ideas "twitterings" (*teterismata*), but also in the ethical works

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where he attacks the Idea of the Good, and in the physical works where he objects to referring generation to the Ideas, as he remarks in the *De Generatione et Corruptione*, and much more so in the *Metaphysics*, as he concerns himself with first principles and levels serious charges against the Ideas (*kataleinōn makras katēgorias tōn ideón*) in the beginning, the middle, and in the concluding sections of that work; and in the dialogues where he "screams" most distinctly (*saphestata kekrágōs*) that he is unable to agree with this doctrine even if people think that he opposes it out of contentiousness.

One may legitimately ask why Ross respected the omissions of Rose. Why did he fail to render such words as *teterismata*, which in itself gives a clue to the tone of Proclus, and why should he translate *saphestata kekrágōs* by the phrase "asservates most clearly"? In this connection, the reader of Ross' version of the fragments might do well to consult Cherniss' review of the English translation of Jaeger's *Aristoteles* (*AJPh* 56 [1935] 261-71) where the passage from Proclus is discussed along with a serious scrutiny of the various evidences which Jaeger uses to support his hypothesis.

It is to be hoped that the appearance of Ross' volume will stimulate further study of the complex problem of Aristotle's development and of his relation to Plato. In such study, as some scholars have already remarked, a method is needed which will combine the techniques of philology with a more sensitive awareness of the philosophical issues involved.

WHITNEY J. OATES

PRINCETON UNIVERSITY

Da Sarsina a Roma: Ricerche Plautine. By FRANCESCO DELLA CORTE. Genoa: Istituto Universitario di Magistero, 1952. Pp. 346. Lire 2,000.

The first third of this book is concerned with the man Plautus, his life, the historical background, and the chronology of his plays. The second third is devoted to the Greek originals, and the last to sketches and some criticism of the twenty plays.

Della Corte is well acquainted with the history of the period, he has read widely in the field of Plautine scholarship, and he writes with spirit and enthusiasm. There is not much, however, that is new in the book. He begins by deprecating the dry results of Plautine scholarship during the last century and the many uncertainties which remain. His own program is an ambitious one (p. 6):

Se noi potessimo conoscere attraverso quali esperienze egli passò, quale fu la sua vita, che cosa pensò di sé come uomo, come poeta, come umbro e come commediografo ufficiale di Roma; qual sentore ebbe della sua genialità teatrale, perché visse a contatto dei commedianti; quante pressioni la vita politica a sociale esercitò sulla ispirazione poetica, sulla scelta libera, ma cauta, dei modelli, delle trame, dei personaggi, quanto desiderò il plauso, la gloria e (perché no?) i sonanti *nummi*, noi non avremmo compiuta una inutile fatica.

Della Corte's results are more modest than this, though he pursues his program in a somewhat cavalier manner. Thus, he interprets (20, 168) *sicilicissitat* in *Menaechmi* 12 as a confession of Plautus that he is reverting to Sicilian comedy.¹ Again, he reconstructs (25) a military career in some detail for Plautus, and justifies his assumptions by pointing out that technical military terms are used in the plays. He is inclined (47-49) to believe that Plautus was absent from the theater for a period of six to nine years between 200 and 194 or 191 B.C.

Della Corte (106) agrees with the majority of Plautine scholars that it is not possible to reconstruct the Greek originals in detail. This very sane view, however, does not deter him from proceeding to do so.

As for minor points, Della Corte is not justified (134) in making the unqualified statement that Menander's first comedy was the *Orge* in 316/5. The testimony is confused, but recent authorities agree on an earlier date for Menander's first play (usually 322/21). Della Corte thinks (141) that in the *Rudens* the scene of the two girls searching for each other is incomprehensible if it does not take place in obscurity. But the presence (perhaps imaginary) of huge boulders is perhaps a more plausible assumption. In regard to the name of the girl in the *Aulularia*, Della Corte's text (296, etc.) vacillates between *Phaedra* and *Phaedria*. Finally, Della Corte intimates (327) that Plautus' text stands up poorly as a linguistic document in comparison with contemporary inscriptions, such as the *SC de Bac*. But actually, there are very few contemporary inscriptions, and these few have their own shortcomings as linguistic documents. This one, for instance, is vitiated by official and legalistic archaisms. The text of Plautus, though sometimes corrupted in the tradition, is basically sound and remains unique as a source of early colloquial Latin.

PHILIP WHALEY HARSH

STANFORD UNIVERSITY

Das Parisurteil in der antiken Kunst. By CHRISTOPH CLAIRMONT. Zürich: Privately printed, 1951. Pp. 144; 40 plates. No price stated.

The author of this work offers "as complete a survey as possible" of representations of the Judgment of Paris in ancient art from the 7th century B.C. to the 4th century after Christ. For the completeness of his catalogue the author is indebted to an unpublished Würzburg dissertation and to Sir John D. Beazley, who gave him information on many vases hitherto unfamiliar. Typical of the author's thoroughness is a list in *Exkurs I* of monuments sometimes regarded as representations of the

¹ "... the natural interpretation is that the two chief characters are Sicilian and not Athenian."—T. B. L. Webster, *Studies in Later Greek Comedy* (Manchester, 1953) 71.

Judgment of Paris, but rejected in this study. The book is one for a specialist with a large library at his disposal, since only those monuments are described in any detail which were previously unpublished or not well known or which seem to have significant iconographic peculiarities; in most cases the reader is referred to appropriate archaeological publications. The plates serve as a valuable supplement to the material generally available, and there are useful indexes, addenda, and an important concordance.

Part I, the catalogue, begins with a miscellaneous group including the Chigi olpe, a Spartan ivory comb, the Amyclae throne, the chest of Cypelus, but chiefly non-Attic black-figure vases. Attic black-figure vases follow, arranged in basically chronological groups with subdivisions according to shape. A single monument, the west frieze of the Siphnian Treasury, is given an unusual and attractive interpretation: the goddesses are being judged individually and Aphrodite is approaching to take her turn. The author regards the representation as transitional between black-figure and red-figure periods. Etruscan pinakes, Attic red-figure vases, and South Italian vases complete the first chapter. The Etruscan mirrors of Chapter Two are marked by the appearance of the apple and of naked figures long before literary mention of these features. Roman art is represented by several reliefs in different media and by wall paintings of both megalographic and landscape types.

The second part of the book, *Ergebnisse*, is somewhat disappointing; questions are posed with little or no attempt to answer them. Miss Harrison's theory that the procession of Hermes and the three goddesses was derived from the procession of Hermes and the Graces is discounted; but we find merely that the procession of three deities is not restricted to representation of the Graces (as is shown by the François Vase). Discussion of the relation between the scenes on the front and back of vases proves almost as "fruchtlos" here as F. Hauser asserted it was. The apple of discord is shown to have appeared in late fourth century Etruscan mirrors and it is pointed out that the apple had acquired erotic significance before the fifth century—though, as a matter of fact, there is no discussion of what the poetic *mēlon* really was. No conclusion seems to be reached on the iconographic development. An increase of interest in landscape representation is noted, but little more. Hopes are raised by a section which attempts to distinguish "Exzerpte" from "Auszügen"; in vase paintings, apparently, the former term implies a deliberate selection of an incident from the whole story, while abridgments are due to the incompetence of the painter. Yet it remains somewhat puzzling to me that the group of Paris and Hermes may be either excerpt or abridgment. The remaining *Ergebnisse* resemble the catalogue of Part I—lists of Paris' clothing, Aphrodite's accessories, or secondary figures.

There is valuable material here. It seems unfortunate that a scholar who had all the material within his grasp should have been content merely to present it to his readers. His occasional evaluations make us hope that he may some day offer more far-reaching results of his research.

CHRISTOPHER M. DAWSON

YALE UNIVERSITY

BRIEF NOTICES

RICHMOND LATTIMORE (trans.). *Aeschylus, Oresteia: Agamemnon, The Libation Bearers, The Eumenides*. Chicago: The University of Chicago Press, 1953. Pp. viii, 171. \$2.50. (The Complete Greek Tragedies, edited by David Grene and Richmond Lattimore.)

Lattimore's *Agamemnon*, which appeared in 1947, marked him at once as one of the most successful contemporary interpreters of Greek tragedy to the Greekless. Now, with the publication of the complete trilogy, the same sensitivity, fidelity, and felicity of expression are again evidenced. All teachers of Greek literature in translation will welcome the present volume, and eagerly await succeeding volumes of the series.

The Introduction is excellent, but from the point of view of the student, and perhaps the general reader as well, somewhat fuller stage directions, and occasional notes (if on no larger a scale than in Watling's *Theban Plays*) would be helpful. And it seems a pity that the translator did not find time to reconsider his *Agamemnon* in the light of Fraenkel's text and commentary. The

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confrontation of the two would have been interesting and illuminating.

Florida State University

Francis R. Walton

H. G. WOOD. Terrot Reaveley Glover: A Biography. Cambridge: At the University Press, 1953. Pp. xii, 233; 1 plate. \$4.00.

Classists will be grateful for this sympathetic account of a colleague who deserved eminently well of the profession. His many books in the field, from the early *Life and Letters in the Fourth Century* (1901) through the charming *Horace: A Return to Allegiance* (1932) to the posthumous *The Springs of Hellas* (1945), testify to the breadth of his classical interests and his skill at imparting his enthusiasm. These are known to most, as are the outlines of his teaching career in Canada and at Cambridge. Less familiar will be the extensive part played by Glover in British religious—especially Baptist—circles, a role to which the author, himself a professional theologian, understandably allots full space. But all will be delighted by the personal portrait of a man whose rich career again gives evidence that devotion to the classics goes hand in hand with a fruitful, satisfying life.

Queens College, Flushing, N. Y. Konrad Gries

P. J. ENK. Antieke "Short Stories." Groningen: J. B. Wolters, 1949. Pp. 20. .90 fl.

This charming and meaty inaugural address relates various classical examples of the short story—erotic, ghost stories, even science fiction—to modern specimens of the same genres. Except for such a figure as Phlegon of Tralles, a freedman of Hadrian, the ancients cited are generally familiar. Among moderns Enk cites not only Boccaccio and Poggio Bracciolini, La Fontaine and Voltaire, but also Montague James and Somerset Maugham.

Columbia University

Moses Hadas

SIMON DAVIS. Race-Relations in Ancient Egypt: Greek, Egyptian, Hebrew, Roman. New York: Philosophical Library, 1952. Pp. xiii, 176. \$4.50.

The most striking aspect of this book: it comes from the pen of a member of the faculty of the University of Witwatersrand, Johannesburg. This city is in the vortex of the world's outstanding current problem-area in race relations. The book, however, could have been written anywhere, for it lacks any specific reference to contemporaneous problems. In the introduction, brief notice is given to the modern "scientific" basis for race superiority, and the author's plain belief is that "Unity amid the Diversity" and not race superiority must be the foundation of civilization.

The book itself is a carefully documented account of Hellenistic and Roman growth in the idea of international and interethnic unity of spirit, especially in the city of Alexandria. "Hellene" changed from a citizenship term to a term for international culture. "Roman" changed from a citizenship term to one that emphasized the unity of mankind and the empire. The Jews maintained their identity, and anti-Semitism was stimulated by their cultural isolation. The difference of attitude of Judaism and Christianity with regard to Hellenic culture and Roman politics is noted. The lack of modern books (none later than 1941 is quoted) creates gaps in the archaeological and pre-Hellenistic material; but the

book is soundly based on expert use of Greek and Roman texts.

Fordham University

J. Franklin Ewing, S.J.

HERMANN BENGTON. Die Strategie in der hellenistischen Zeit: Ein Beitrag zum antiken Staatsrecht. Band 3. München: Beck, 1952. Pp. xi, 294. DM 18. (Münchener Beitr. zur Papyrusforsch. u. antiken Rechtsgeschichte, 36.)

The volume shows the same mastery of evidence and of modern discussion which distinguished volumes 1 and 2 (Münchener Beiträge, 26 and 32, published in 1937 and 1944 respectively), in which Bengtson studied the office of *strategos* as governorship under Alexander the Great and his successors (volume 1) and in Hellenistic Asia and Macedonia. The author deals here with the *strategos* in Ptolemaic administration. A very well founded study, indispensable for any research on Hellenistic administration.

Columbia University

E. J. Bickerman

M. A. LEVI. Il tempo di Augusto. Firenze: La Nuova Italia, 1952. Pp. x, 510; 50 plates. L. 3200.

A new, popular survey of politics and civilization in the Augustan age, very well written. Thirteen appendices deal with certain controversial points, e.g. the problem of *auctoritas*, and give selected bibliography. Good also is the choice of monuments illustrated on plates, but, as usual, the illustrations are not described and remain unrelated to the text.

Columbia University

E. J. Bickerman

LADY AILEEN FOX. Roman Exeter (Isca Dumnoniorum): Excavations in the War-Damaged Areas, 1945-1947. With contributions by SIR IORF WILLIAMS, R. G. GOODCHILD, and others. Manchester: Manchester University Press, 1952. Pp. xvi, 104; 19 figs.; 25 plates. 30s. (University College of the South-West of England, History of Exeter Research Group, Monograph VIII.)

Pre-war knowledge of Roman Exeter virtually rested on incidental finds (summarily noted as an appendix to the present volume), but aerial destruction in 1942 provided the occasion for systematic investigation of certain areas.

The publication, to which numerous specialists have contributed, follows the usual analytical pattern. Exeter's Roman periods were A.D. 50/55-75/80 (outpost of Romanization, unaffected by Boudicca's rebellion); 80-ca. 200 (cantonal capital; Antonine [?] earthen defenses); "200 onwards" (Severan [?] stone city walls); fourth century (prosperous under Constantine, but "flickering out before the end of the century").

The discoveries are of primarily local interest, but the linguistics of the name *Isca*, an unusual type of pre-Flavian house, and the locally developed "ribbed and bead-rim bowls" (pre-conquest to Flavian) are well elaborated with a wider appeal. The recurrences of three mid-first century South Gaulish potters' names are suggestive and their implications deserve further treatment.

Haverford College

Howard Comfort

NOTES AND NEWS

This department deals with events of interest to classicists; the contribution of pertinent items is welcomed. Also welcome are items for the section of *Personalia*, which deals with appointments, promotions, fellowships, and other professionally significant activities of our colleagues in high schools, colleges, and universities.

The **National Woodrow Wilson Fellowship Program**, operating under the Association of Graduate Schools of the Association of American Universities, has opened its canvassing for nominations toward fellowships for the academic year 1954-1955.

The fellowships are awarded upon invitation only, subsequent to the nomination by faculty members of promising candidates. Nominations are requested on the basis of the highest qualities of intellect, character and personality. It is the intent of the Program to provide an opportunity for young men and women who possess these qualities to undertake a year of advanced study in a graduate school of their choice and thus to determine whether they wish to enter the profession of teaching and scholarship.

Currently the Fellowships are restricted to awards for study in the fields of the Social Sciences and Humanities, and they are designed primarily for those who have not yet begun formal graduate work. Students from any college or university will be considered. Between 125 and 150 Fellows will be appointed for the coming academic year. Each will be granted a sum of money sufficient to guarantee him an adequate living for the year of his incumbency, the normal stipend for an unmarried Fellow being \$1,250 plus an amount to cover tuition. Adjustments in the stipend are made for married Fellows and in case of other special considerations.

Twelve Regional Committees carry on the work of recruiting and selecting Fellows from the United States and Canada. Fellows are appointed only after a personal interview before one of these Committees. Regions and Regional Chairmen are as follows: I (Me., N. H., Vt., Mass., Que., N. B., P. E. I., N. S., Nfld.): Dean Francis M. Rogers, Harvard Univ., Cambridge, Mass.; II (Conn., R. I., Metropolitan New York): Dean Richard C. Carroll, Yale Univ., New Haven, Conn.; III (New York [non-metropolitan], Ont.): Prof. Arthur M. Mizerne, Cornell Univ., Ithaca, N. Y.; IV (N. J., Pa.): Prof. Whitney J. Oates, Princeton Univ., Princeton, N. J.; V (Del., Md., D. C., Va., W. Va., Ky.): Dean Lewis M. Hammond, Univ. of Virginia, Charlottesville, Va.; VI (N. C., Tenn., S. C., Ga., Ala., Miss., Fla.): Dean Arnold K. King, Univ. of North Carolina, Chapel Hill, N. C.; VII (Mich., Ohio): Dean Ralph L. Dewey, Ohio State Univ., Columbus, O.; VIII (Ind., Ill.): Dean J. Lyndon Shanley, Northwestern Univ., Evanston, Ill.; IX (Minn., Wisc., Iowa, Man.): Prof. William L. Sachse, Univ. of Wisconsin, Madison, Wisc.; X (Mo.,

Ark., Okla., La., Tex.): Prof. Lewis E. Hahn, Washington Univ., St. Louis, Mo.; XI (N. D., S. D., Nebr., Kans., Mont., Wyo., Ida., Wash., Ore., B. C., Alta., Sask.): Prof. Walter Wright, Univ. of Nebraska, Lincoln, Nebr.; XII (Cal., Nev., Utah, Ariz., Colo., N. M.): Prof. John W. Dodds, Stanford Univ., Stanford, Cal.

Nominations, which may be made by any responsible member of the academic profession in any college or university, should be sent to the Regional Chairman (for the Region in which the nominee is currently enrolled as a student) by *early December, 1953*. Further information may be obtained from the appropriate Regional Chairman or from the National Director, Prof. Robert F. Goheen, South Reunion Hall, Princeton, N. J.

The Sixty-Second Meeting of the **Classical League of the Lehigh Valley** will be held on Saturday, December 5, 1953, at 2:00 P.M., at the home of Dr. and Mrs. Harry H. Reichard, 2317 Allen St., Allentown, Pa. The following papers will be presented: "A Kodachrome Campaign through Central Greece" (illustrated), by Dr. W. Edward Brown, Lafayette College; "The Use of Projects in Teaching Latin" (illustrated), by Miss Evelyn F. Porter, Jonathan Dayton Regional High School, Springfield, N. J.

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At its meeting in Deerfield, Mass., March 20-21, 1953, the following officers were elected by the **Classical Association of New England** for the year 1953-1954: President, Prof. Josephine P. Bree, Albertus Magnus College, New Haven, Conn.; Vice-President, Prof. F. Warren Wright, Smith College; Secretary-Treasurer, Prof. Claude W. Barlow, Clark University; additional members of the Executive Committee: Miss Mildred L. Goudy, Crosby High School, Waterbury, Conn. (1951-1954); Miss Jane W. Perkins, Brookline High School, Brookline, Mass. (1952-1954); Prof. Robert E. Lane, University of Vermont (1953-1955); Miss Margaret Frances Phelan, Rogers High School, Newport, R. I. (1953-1955).

Next year's meeting will be held at Bowdoin College, April 2-3, 1954.

The **Pennsylvania State Association of Classical Teachers** held its annual spring meeting at Dickinson College, Carlisle, Pa., on May 16, 1953, in conjunction with the **Classical Association of Pittsburgh and Vicinity**. The program included the following papers: Reports on the 1953 Latin Weeks: (Philadelphia) Miss G. Elizabeth White, Narbeth; (Pittsburgh) Miss Marjory E. McClure, Mt. Lebanon; "Sugar-coating Latin," Mrs. Louise Dreisbach, Gibraltar; "Latin as a Modern Language," Prof. Fernando Maurino, Dickinson College; "Roman Public Baths," Prof. J. Hilton Turner, Westminster College; "The Festival of Britain," Miss E. Lucile Noble; "Some Comments on Numismatics," Prof. Earl L. Crum, Lehigh University; a Latin-Library Symposium, Mrs. Eliza Barclay, Miss Helen Tussey, and Miss Mary E. Pearsoll, all of Coraopolis.

The officers of PSACT are: President, Miss Verna I. Seitzinger, West Lawn; First Vice-President and Program Chairman, Miss Della G. Vance, Westview; Second Vice-President and Membership Chairman, Miss Irma E. Hamilton, Pittsburgh; Secretary, Miss Thursabert Schuyler, Bloomsburg; Treasurer, Dr. William A. Hurwitz, Philadelphia; Editor of the *PSACT Bulletin*, Miss Miriam W. Cokely, Punxsutawney.

The Edith M. Jackson Rome Scholarship, for study at the 1953 summer session of the American Academy in Rome, has been awarded to Miss Edwina Sykes, Bristol High School.

Fourteen scholarships, thirteen undergraduate and one graduate, to the amount of \$3225, have been awarded for the academic year 1953-1954 by the **University of Pittsburgh Robert S. Marshall Memorial Fund** (see *CW* 45 [1951/52] 48; 46 [1952/53] 190).

Among the winners of the **John Hay Whitney Foundation** fellowships for 1953-1954 (see *CW* 46 [1952/53] 12) is Miss Evelyn Chalmers Seward, teacher of Latin and French at Columbus High School, Columbus,

Indiana. Miss Seward, a graduate of Butler University and of the University of Michigan, will study at Columbia University.

The **Metropolitan New York Section of the History of Science Society** was organized at its first meeting, held at Hunter College on May 12, 1953. All interested persons in the New York area are invited to join in membership. The Interim Executive Committee consists of Carl Boyer, Brooklyn College, Miriam Drabkin, City College, Carolyn Eisele, Hunter College, Howard Nechamkin, Pratt Institute, William Stahl, New York University, and Rev. Domhnall Steele, S.J., Fordham University.

BOOKS RECEIVED

ANDERSON, FLORENCE BENNETT. *Leaven for the Frontier: The True Story of a Pioneer Educator*. Boston, Mass.: Christopher Publishing House, 1953. Pp. 437; ill. \$4.75.

BERGER, ADOLF. *Encyclopedic Dictionary of Roman Law*. ("Transactions of the American Philosophical Society," N.S., Vol. 43, Pt. 2.) Philadelphia: American Philosophical Society, 1953. Pp. 331-808. \$5.00 (cloth \$7.00).

BIRLEY, ERIC. *Roman Britain and the Roman Army: Collected Papers*. Kendal: Titus Wilson & Son, Ltd., 1953. Pp. xi, 196. 15s.

BROWN, NORMAN O. (trans.). *Hesiod's Theogony*. ("The Library of Liberal Arts," No. 36.) New York: Liberal Arts Press, 1953. Pp. 87. \$0.50.

DREYER, J. L. E. *A History of Astronomy from Thales to Kepler*. Revised with a Foreword by W. H. STAHL. New York: Dover Publications, Inc., 1953. Pp. x, 438. \$1.95.

GOMPERZ, HEINRICH. *Philosophical Studies*. Edited by DANIEL S. ROBINSON. With a Foreword by PHILIP MERLAN. Boston, Mass.: Christopher Publishing House, 1953. Pp. 287; frontispiece. \$7.50.

GOULD, H. E. and J. L. WHITELEY (eds.). *The Helvetian War: Chapters 1-29 of the Commentarii De Bello Gallico, Book I*. ("Modern School Classics.") London: Macmillan; New York: St. Martin's Press, 1953. Pp. xxv, 118. \$0.90.

—. *Q. Horatius Flaccus, Odes: Book Three*. ("Modern School Classics.") London: Macmillan; New York: St. Martin's Press, 1953. Pp. xxv, 179; ill. \$1.00.

—. *P. Vergilius Maro, Aeneid: Book Eight*. ("Modern School Classics.") London: Macmillan; New York: St. Martin's Press, 1953. Pp. xxviii, 163; ill. \$1.00.

HADAS, MOSES (trans.). *Three Greek Romances* [Longus, *Daphnis and Chloe*; Xenophon of Ephesus, *An Ephesian Tale*; Dio Chrysostom, *The Hunters of*

Euboca. ("Anchor Books.") Garden City, N. Y.: Doubleday & Co., Inc., 1953. Pp. 189. \$0.65.

HARRISON, EVELYN B. *Portrait Sculpture*. ("The Athenian Agora: Results of Excavations Conducted by The American School of Classical Studies at Athens," Vol. I.) Princeton, N. J.: American School of Classical Studies at Athens, 1953. Pp. xiv. 114; 49 pl. \$6.00.

HENLE, JANE ELIZABETH. *A Study in Word Structure in Minoan Linear B*. (Diss., Columbia Univ.) New York, 1953. Pp. iii, 185. (Copies can be obtained, on request, from Dr. Jane Henle, 299 West 12th St., New York 14, N. Y.)

KENNEDY, E. C. *Publius, a Roman Boy*. London: Macmillan; New York: St. Martin's Press, 1953. Pp. viii, 80; ill.; 2 plans. \$0.65.

LEVINSON, RONALD B. *In Defense of Plato*. Cambridge, Mass.: Harvard University Press, 1953. Pp. xii, 674. \$10.00.

MARCUS, RALPH (trans.). *Philo, Supplement, I-II: Questions and Answers on Genesis; Questions and Answers on Exodus*. Translated from the ancient Armenian Version. 2 vols. Cambridge, Mass.: Harvard University Press; London: Heinemann, 1953. Pp. xx, 551; viii, 306. \$3.00 each.

NASH-WILLIAMS, A. H. (ed.). *Hannibal in Defeat: Selections from Livy XXV-XXX*. ("Modern School Classics.") London: Macmillan; New York: St. Martin's Press, 1953. Pp. xxvi, 137; ill. \$1.00.

PESCE, GENNARO. *Il tempio d'Iside in Sabratha*. ("Monografie di Archeologia Libica," IV.) Rome: "L'Erma" di Bretschneider, Pp. 78; 37 figs.; 12 pl. L. 5,000.

PFEIFFER, RUDOLFUS (ed.). *Callimachus*. Vol. II: Hymni et Epigrammata. Oxonii: E Typographeo Clarendoniano, MCMLIII. Pp. cviii, 208. \$8.50.

PICKARD-CAMBRIDGE, SIR ARTHUR. *The Dramatic Festivals of Athens*. Oxford: At the Clarendon Press, 1953. Pp. xxi, 334; 207 figs. \$10.00.

POTTS, L. J. (trans.). *Aristotle on the Art of Fiction: An English Translation of Aristotle's Poetics*. Cambridge: At the University Press, 1953. Pp. vi, 94. \$1.25.

SNELL, BRUNO. *The Discovery of the Mind: The Greek Origins of European Thought*. Translated by T. G. ROSENMEYER. Cambridge, Mass.: Harvard University Press, 1953. Pp. xii, 324. \$5.50.

VELLACOTT, PHILIP (trans.). *Euripides, Three Plays: Hippolytus, Iphigenia in Tauris, Alcestis*. ("Penguin Classics," L31.) London-Melbourne-Baltimore: Penguin Books, 1953. Pp. 165. \$0.50.

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